

Guru Nanak (1469-1539 A.D.) was the first Divine Warner of the Unity of Divinity-Tauheed—*Kul hu Allah Wahid—Eka hai Bhahi Eho hai*—He is One, Brother, He is One, who walked on the earth in flesh and blood, in the long span of about eight and a half centuries, after the Prophet of Arabia, Hazrat Mohammad (570-632 A.D.) in the words of Sir Mohammad Iqbal, Islam's Super Sufi Poet and Scholar, Theologian and Faqih:—

*Phir uothi ik sadaa Tauheed ki Punjab-sey
Hind ko ik Mard-e-Kaamil nay jaggaeya khawb sey.
(Baang-e-Dara)*

Again arose a proclamation of Tauheed from the land of Five Rivers

A Perfect Man awakened Hindustan from her deep slumber,

And comparing Guru Nanak's spirit—drenched songs—Guru Baani—to Angel Jibrael's lyrical outpourings and Angel Israfil's Trump calls which shall revivify the dead from the graves on the Day of Resurrection, he writes:—

*Woh Naqeeb-e-Zindgi,
shaam-o-sahar gaata gayaa
Koo-b-koo, koocha-b-kaocha,
dar-ba-dar gaata gayaa
Geet sun-ney key leeye,
khalq-e-Khuda aaneey lagee
Gardnnon ko dey key jumbash,
yoon farmaanay lugae
Nama-e-Jibrael, hai,
insaana ka gaana nahin
Soor-e-Israfeel hai,
duneeye ney pahchaana nahin.*

He the Apostle of life,
went singing morn and eve
From lane to lane, from street
to street,
From door to door, he went
singing;
God's people thronged to hear
him sing
Nodding their heads, they
thus uttered:
"The songs are Jibrael's lyrics,
not some man's sons
That is Israfeel's begule's cry,
But the wordlings understood
it nought."

And the language of the Holy Qura'n:—

"And we have never sent a messenger save the language of his folk, that he might make his message clear for them. Allah sendeth whom He will astray and guideth whom He will. He is the Mighty, the Wise."

(Qura'n Sura XIV-4).

And Guru Nanak was an undisputed spiritual leader of his time, and that for all times, for both Hindus and Musalmans:—

*Nanak Shah Faqeer
Hindu ka Guru
Musalman ka Pir.*

GURU NANAK

Advocate of Communal Concord

By : Giani BRAHMA SINGH "BRAHMA", Ajmer

Guru Nanak Sultan-ul-Fuqra Was Guru of Hindus and Pir of Musalmans.

Yet it is very incredible how Swami Dayanad (1824-1883 A.D.), overlooked the above verity before throwing aspersions on Guru Nanak, his *Guru Baani* and Sikhism fully aware of the textual contents of the Qura'n when he could employ seventy his gospel, *Satyarth Prakash* vituperately criticising Hazrat Mohammad and his Islam (surrender) to which seventy crores of humanity, with over forty nations, members of United Nations, how their allegiance, on the surface of our globe.

Not enough, it is equally most amazing and lamentable how Dayanad in full remembrance of Quranic above text and his

solomn conviction (explained later) to write the Truth and Truth only wrote with his own hands in his *Satyarth Prakash* (Hindi) in the month of October, 1982 A.D. sitting in Udeypore, the capital city of the erstwhile princely state of the name, exactly one year before he breathed his last in a most painful pathological state on 30th, October, 1883, Deepavli eve, in Ajmer, aware, yet purposefully oblivious of his solomn promise to Sardar Bahadur Bhagat Singh, Executive Engineer, Ajmer, to delete from the second edition unbecoming language used in his *Satyarth Prakash* of meaningless criticism of Guru Nanak for his illiteracy in Sanskrit language and making *Dumbh* and employing disrespectful language for the Vedas which the great Guru and any of his nine successor Gurus never, never, never uttered from their divine lips and enshrined in the pages of the Sikh Scripture—Guru Granth Sahib.

To establish the sanctity and truth (which was otherwise) of the text of the *Satyarth Prakash*, Swami Dayanad writes in the last para of the Preface, concluding:—

"With this settled conviction and a sanguine hope of my labour being successful, I lay my object before the judgement of all goodmen. They may favour it with impartial reading to make my labour useful to them. In the manner, it is the most important duty of mine and of virtuous people to reveal The Truth and Truth Only.

Maybe infinite God who is all truth, all intelligent, all happiness and the innermost spirit of all, out of his grace, give success and permanence to this object of mine; *Verum Sat Sapientis*—A work is enough for the wise."

Odeypore

Dayanand Sarasvati
Bhadrapad, Bright Fortnight
1939 A.V.

Yet I am pained to say he made an utter fallacious statement, (as the readers will read further,) and to prove my contention, I produce below the subject of Swamiji's prejudicially meaningless criticism from the pages of Pandit Durga Prasad's Most Faithful English translation, namely? "An English translation

of the *Satyarth Prakash*—III Edition, Published December-1971—Vurat Printing Agency-Delhi-6; page 356 and the original Hindi *Satyarth Prakash* II Edition, Published by Sardeshak Arya Pratiadhi Sabha, Maharashi Dayanand Bhavan-New Delhi-I-Shravan Purinima, Samat 2026 (1969 A.D. page 351.)

"Ved parhat Brahman maray chaaron Ved kahani

Sant (sadh) kee mehmasa Ved na jaanay (Sukhmani Pauri 7-
chawk 8)

Nanak Brahmagyani aap Prameshwar (ib-8.6.)"

It means that Brahman died though versed in Vedas, all the four Vedas are tales. O Nanak: the Veda does not know the greatness of the saints. The knower of Brahman is himself the great God. When the scholars of Vedas no more and dead? Did Nanak and others consider themselves to be immortal."

Earlier on page 55 (Hindi) and page 356 (English) versions of *Satyarth Prakash* Swami "Dayanad ridiculed Guru Nanak having no scholastic knowledge at all because he did not know the Vedas and other scriptures and Sanskrit. Had he known the Sanskrit language, how could he write as the word Nirbhaya as Nirbho?" Guru Nanak professed to be knowing Sanskrit to earn respect and thus did *Dumb*.

In other words he was a *Dambhi*. Literally—Bhargava Adarah Hindi Shabd-kosh Dictionary—means *Pakhandi* imposter, *Dhurat* (profane), *Dambhl* (hypocrite), *Abhimani* (proud),

Ahankari (arrogant), *Kapti* (charlatan) etc,

I take it expedient to leave my discussion on this point of *Dumbh* to some other opportune time and contain my efforts to reveal to my readers the source of irrefutable incorrect verse in Swamiji's gospel which he employed to vituperate the great Guru Nanak and his divine *Gurubaani* despite all his long and wide talk and profession of writing "Truth and Truth only", mentioned earlier.

Though I had read earlier about the use of unbecoming language by Swami Dayanand against Guru Nanak, his divine revelation and the Sikhism, but when I read it to second time in the columns of the *Sikh Review*-March 1983—"Hindu Sikh Tension in the Punjab" from the pen of Padam Bhushan late Dr. Ganda Singh the word *Dhurta* and not *Dumbh* as in second edition I set a hunting to trace a copy of the first edition of *Satyarth Prakash*. I wished to verify as to which word of calumny was actual employed by Swamiji.

The first edition of the *Satyarth Prakash* (Hindi) was written by Swamiji while staying in Banaras during summer months after leaving Hardwar fully equipped with Vedic teachings from his Guru Swami Vrajanand Dand, a blind Sanyasi, a reputed Grammarian. Swami Vrajanand was a Punjabi Saraswat Brahman, son of Pandit Nayandatt of village Gangapur, in the vicinity of Kartarpur town, founded by Guru Arjan (1563-1606 A.D.), the fifth Guru of the Sikh faith and the divine compiler of Guru Granth Sahib, under attack of Swami Dayanand's vilification. Vrajanand while a child lost his eyesight from a near fatal attack of smallpox. Apprehending inability of the poor family with more children to be looked after, he left his house and reached Kankhal-Hardwar, and took discipleship under a learned Sanyasi named Permanand and turned to be a great scholar of Sanskrit and Vedic lore.

With the help of Raja Jai-krishan son of Raja Jwala Prasad the first edition of *Satyarth Prakash* was published in the year 1875 in Banaras' Star Press.

I seriously set a hunting first copy of the *Satyarth Prakash*. I searched in the local (Ajmer) Vedic libraries, I wrote to Banaras, Muradabad and Kanpur. I made enquiries with the libraries of three erstwhile princely states of Masouda, Udaipur, Jodhpur where Swamiji often stayed as guest of the Hindu Chiefs. But all my earnest labour was of no avail.

As earlier detailed, I also set tracing the source of wrong entry

of verses shown by Swamiji as part of the Sukhmani baani of the Guru Granth Sahib. Fortunately, as Providential help, I came across a copy of "Kabir Bani a bilingual—Urdu and Hindi, treatise on the life and teachings of Sant Kabir authored by Dr Mulkraj Anand and Sardar Jaffary both writers of the first row, published by Hindustan Book Depot—Bombay. I found the following hymns attributed to be the composition of Bhakat Kabir (1398-1494) The second line of Kabir's hymn almost coincides with the wrongly attributed line to Guru Nanak by Swami Dayanand.

*Maala lakkar, Thakur pathhar,
teerath sagrey paani
Rama Krishna maeray dekhey,
chaaron ved kuhani
Konkar pathhar jor kay, masjid
layee banaaeye*

*Wa charh mulla baang daye,
ka behro hhey Khuda?*

Rosary is wood (*rudraksh*),
Thakur (*saaligram*) is stone
Rama Krishna I have seen
dying, all the four Vedas
are a tale

Mixing balast and boulder, a
mosque hatb been raised

Going up the roof mullah
calls the azaan, batb God
turned deaf?

Gurbaani correctly reads:—
*Saadh ki mehmas baid na
jaaneh*

(Sukhmani Pauri 1-8)
*Nanak brahmagyani aap pra-
meshwar*

ib. 8.6.

*'Ved parhat Brahma marey
chaaron ved kahaani'*

Has nowhere its trace in the
entire text of the Holy

Guru Granth, not to say
making any part of the
Sukhmani.

It immediately struck to me that instead of correct quoting what he made subjected of his criticism, he thrust some irrelevant hymn, which even Bhakat Kabir never uttered, mischievously put into the mouth of that divine personality. Guru Nanak or Guru Arjan who never uttered an Untruth during the entire lives, and never hurt any man but suffered themselves untold sufferings from the despot rulers of the time for the sake of upkeeping the Hindu cardinal vedal tenets.

When the learned Swami could criticise in the false pride of Sanskrit excellence on the word *Nairbho* how he overlooked to mark on *Baid* wrongly written by Guru Nanak in place of Ved. Pauri placement also is actually 8-1 and not 8-6.

It immediately struck to me that instead of reading what the Sukhmani contained, being illiterate in Gurmukhi, script in which the Sikh Scripture is couched, believing it be true he put, it into his Gospel.

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As I knew that it was a totally wrong ascription to *Gurbaani*, I wrote to Dr. Mulkraj Anand and Sardar Jaffary in Bombay to ascertain the origin of Sant Kabir's above hymn. Though Sardar Jaffary did not respond, the learned Dr. Anand while appreciating my effort to remove misunderstanding in the interest of the the promotion of communal harmony, desired to know the page of their publication in his letter dated 11th, February, 1987 but further correspondence was closed.

Meanwhile I searched through 'Bijak' Sant Kabir's poetic Brij-bhasha composition and Gospel of Kabir Panth with some more writings of Bhakat Kabir but I did not find the misquoted hymn anywhere.

In the light of the ancient Vedic teachings Swami Dayanand was a great votary of Brahmacharya, strict preservation of Sexual Chastity and thus exhorted that if the children reach the third grade of unbroken brahmacharya and become learned they would live to the age of 400 years. It confounds one's intelligence, when he ridiculed Guru Nanak to have been dead, how he an undisputed unbroken bramachari fell to the axe of death at just 58 years, not crossing even the seventh part of the 400 years.

This did not end with Swamiji's writings in his Gospel but his zealous followers—Arya Smaj preachers and biographers kept up vilification of the Sikhs, their Gurus and Sikhism even as late as the year 1950. I am appending a picture where Prince Bikrama Singh, a Sikh scion of the erstwhile princely state of Kapurthala has been depicted as Mona—without hair and beard by Swami's reputed biographer Pandit Ghasiram M.A., LL.B., in his Hindi *Swami Dayanand Saraswati Ka Jiwan Charit* page 67 published in Ajmer in the year 2007 Bk. The learned author failed to realise that his black deed affects those Sikh princes and jagirdars who in their honesty sponsored Swami Dayanand, comfortably provided tour of Punjab from March 1877 to July 1878—16 months) to spread his disincisively divisive mission. The author to glorify Swamiji's piruculous prowess of brahmacherya portrays the event as under:

"One day Sardar Bikrama Singh asked Swami Dayanand that he had heard that with brahmacherya a man develops a great physical strength. Swamiji affirmed this adding, Even the Shastras corroborate this fact. "Sardar sahib said, "Shastric statements are hard to prove." You are also a brahmachari yet so much strength is not visihle in you."

Maharaj kept silent then hut some days later as Sardar Sahib was going out in his two-horse-driven coach-huggy—Swami Dayanand unnoticed caught hold of one rare wheel of the buggy with one hand. The driver signed the horses to move but they remained immobile. The driver thereupon applied his whip to spur the horses. The horses tried their full to pull the coach but the horses—*tas sey mass na ho sakey*: the coach did not budge an inch. Sardar Sahib and the driver thereupon turned round towards the back to look for the cause of the immobility of the coach. They noticed Swami Dayanand gripping a jolly mood, exhibiting his egoisric smile uttered, "I have given proof of my brahmacherya's strength."

Feeling it enough, though there are many more unfortunate events in the small history of the Aryasmaj, founded by Swami Dayanand of about just one hundred years where Aryasmaj zealots have kept up their sinister activists to vilify the Sikhs, their Gurus and their faith available in the history and contemporary press publications like Civil and Military Gazette Lahore, November and December, 1888, *Akhbar-e-Aam, Lahore*, the *Aaftab-e-Punjab*, *Sahare*, the *Koh-e-Nur*, *Lahore* for September to December, 1888, *Sadhu Dayanand Tey Mera Sambadh* by Gyani Ditt Singh, *Aayamaal Arya* (Urdu). 1890-Lahore and many more, I am avoiding to add.

The prime promotors of hatred after Swamiji's death were Pandit (actually Khatri) Guru Datt M.A. and Pandit Lekh Ram. The former in his acusive and fiery speech during Aryasamaj's annual functions on 24 and 26, November, 1888 A.D. Lahore, with his total gullet force said, "Guru Gohind Singh was not even the 100th part of our Mahrishi Dayanand Saraswati. The Sikhs have Dharma but their Gurus had no *vidya* (learing)".

I close my essay with my earnest appeal at my force. in the interest of Hindu-Sikh communal harmony and amity, to the majority ruling force to let the Sikhs live as equal citizen of our mother land Bharat (Hindustan) as the Sikhs are the truthful children of Bharatmaata born of her sacred soil and not replant after deplantation from some outside soils like Hindus, Muslims, Christians and Parsis at some historical periods. Her history shows to her faithful and impartial readers that the Sikhs have served their motherland putting comparatively in more sacrifices for the freedom off from alien hegemony and as further promotional activities in all walks of life.

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